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CANADA AND THE ANTI-HATE LAW (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY OCTOBER 29th, 1965

israel votes on tuesday

19 PARTIES VIE FOR 120 SEATS IN 6TH KNESSET

JERUSALEM (JCNS) — Who will form the next Government? And what will its character be? These questions are inevitably being asked here as Israelis prepare to go to the polls on November 2 to elect the new Knesset—the sixth since the establishment of the State.

Unlike the situation in most other parliamentary democracies, the element of uncertainty here is unusually small. The number of Knesset seats which may change hands is estimated not to exceed 15 out of the total of 120 in the House. Equally important is the fact that these 15 seats may affect the position of only three parties out of the 17 competing. The three main contestants for these "floating seats" are Mr. Eshkol's alignment of Mapai with Ahdut Avoda, the newly formed Gahal block (Mr. Begin's Herut and the Liberal Party) and Mr. Ben-Gurion's breakaway from Mapai, Rafi. The representation of the rest of the parties is expected to be little changed after the elections.

If the results of last month's Histadrut elections are any pointer, Gahal will emerge in November as the most substantial rival to Mapai, the traditional ruler of Israel, this time functioning through the alignment.

Even if Gahal's most optimistic expectations come true and it wins as many seats in the Knesset as Mr. Eshkol's group, it is not certain that Mr. Begin will become Israel's next Prime Minister. The reason is that his room for manoeuvre in forming a coalition is much more restricted than that of Mr. Eshkol. Everything depends upon Rafi's post election position.

Party strategists here envisage circumstances in which Mr. Begin could persuade the religious—hitherto always an ally of Mapai, if not consistently loyal—to consider entering a Herut-led Cabinet. It is also not entirely excluded that some members of the Independent Liberal Party might pay some attention to proposals from Begin, although this is regarded as less likely.

But here, it is agreed, Mr. Begin's potential allies for a coalition Cabinet come to an end.

The results of the Histadrut elections foreshadow a return of Mr. Ben-Gurion to the Premiership—at least, not in the immediate future. Rafi did make a good showing in the Histadrut, considering how short a time it had to mount its campaign and that it had to compete with old-established party machines; but if Mr. Ben-Gurion—or one of his aides, Mr. Dayan or Mr. Peres—emerges at the helm of the Government at all, it could only be at a later stage, after a long, uphill struggle.

This means that despite the losses sustained by the alignment in the Histadrut elections, Mr. Eshkol remains the most hopeful candidate for the Premiership—certainly during the first phase following the elections.

However, despite the near-certainty of Mr. Eshkol's Premiership, whom he will be compelled to have as his partners in his next Cabinet is by no means clear. Nor is it certain what policy shifts he will be forced to make in order to obtain the support of his future coalition companions.

More about the Knesset race on Page 4

• Commentary •

By M. J. Nurenberger

Knesset Election

The Parliamentary elections in Israel next Tuesday may become a turning point in the history of the Third Jewish Commonwealth. Some experts believe that the fundamental change is coming — almost a change of the regime. Since I consider myself neither a gallop pollster nor an expert on how people will vote, I shall not predict its outcome. The Talmud says that when the Temple was destroyed, the gift of prophecy was transmitted to the deaf, the stupid and the minor. Not caring to qualify in any of these categories, I shall abstain from forcasting the results of the elections.

* * *

An analysis of the conditions in Israel, however, is in order. First, it is important to bear in mind that, just as the Jews are not a people like any other group nor is the Holy Land yet a country like any other, the democracy in Israel is different in its basic features from those known to the Westerner.

Since the establishment of the state, Israel has been governed by a coalition wherein the moderate Socialist Mapai party was the dominant force. The Mapai took over the regime from the pre-state shadow-government, i.e., the Jewish Agency which it had controlled. Moreover, because Israel's most important foreign currency income at that time was from Jewish communities throughout the world, those who had been in charge of distributing the same were in a position to impose their influence upon the country. Yet, despite this fact and notwithstanding Mapai's complete control of the trade unions (Histadrut) which also became (with its help and Jewish public funds) the dominant industrial trust, it never was a party with a majority in Parliament. It was Ben Gurion who was sustained by the publicity machine of Mapai as the George Washington of Israel, who carried Mapai both within the country and throughout the Jewish world.

* * *

This was the situation until B.G. appointed Levi Eshkol as Prime Minister in the hope that he, the Old Man, would be able to dictate policy from semi-retirement in Sde Boker. But Eshkol became independent; he refused, as time went by, to remain just Ben Gurion's boy. Government responsibility had induced him to compromise on many issues, especially in his relations with the opposition parties. He became an opponent rather than an enemy of the parties outside the government. This enraged Ben Gurion.

What happened is now recorded history: the founder of Mapai, its indisputable leader, was expelled from the Party. He founded his own group, the Rafi.

* * *

The Rafi made its debut as a political force in the elections to the trade unions. Though it succeeded to gain only about 13% or 14% of the votes, for the first time in Israel's history it managed to break the Mapai majority within the Histadrut. Also, for the first time, Herut, till then decried as anti-labor, obtained close to 100,000 votes in the Socialist Histadrut fortress.

* * *

The Mapai, aligned with the slightly to the left Ahdut Avodah, now faces the national elections after a debacle in the Histadrut. The program is a big one, a kind of compromise. Both Mapai and Ahdut Avodah had to make concessions. For example, Ahdut Avodah, till recently the most outspoken opponent of Israel's Bonn policy, has accepted the German position of the government in the common platform.

Gahal — the alignment of Herut and the conservative Liberal party — appears before the electorate encouraged by the Histadrut victory and confident that it would fare even better in a general election where bourgeois elements also participate if it managed to get close to 16% in the votes to the socialist Histadrut.

Yet, in these elections, there will be not only a race between Gahal and the Eshkol alignment but — besides the other groups such as Mapam who did participate in the Histadrut elections — the religious parties who did not participate in the trade union campaign will contest this one.

Whether the percentage of Gahal rises and whether Rafi, which has a nationalist program, succeeds in becoming more influential remains to be seen. If so, undoubtedly for the first time Mapai may be threatened in its uninterrupted control of the destiny of the state. This would indicate a change of the regime and a peaceful revolution in the annals of the young republic

MAIN CONTESTANTS IN ISRAELI ELECTIONS: From left to right — Levi Eshkol; David Ben Gurion; Menachem Begin

ESHKOL DENOUNCES MOSCOW ROLE

TEL AVIV. — Premier Levi Eshkol on Friday expressed his deep regret and dismay at the deplorable attempt of the Soviet delegate to the U.N. to put Zionism and Nazism in one category.

Addressing the Commercial and Industrial Club's weekly luncheon here, Mr. Eshkol asked how the Soviet Union "could consent to place our national liberation movement in the same category as the darkest forces that ever rose in history. Such behaviour does not redound to the credit of a great power that claims to support humanitarian values."

After recalling the speech in support of the Jewish nationalist movement in the U.N. made by Mr. Gromyko in 1948, Mr. Eshkol expressed the hope that the Soviet Government would retract its amendment.

TORONTO HISTADRUT TO HOLD CONFERENCE

The Annual Conference of the Israel Histadrut Campaign and The United Organizations for Histadrut will take place Sunday, November 21st at 12 Viewmount Avenue.

Every effort is being made to make this year's conference an outstanding event. Four important sessions will be held — the Labor Zionist Session, Trade Union Session, 20th Jubilee Session of the United Organizations for Histadrut and a Youth Session.

Yaacov Zerubavel of Israel, prominent Labor Zionist Movement leader, and Dr. Sol Stein of New York, National director of the Israel Histadrut Campaign in America, will be guests of the conference.

SOVIET FEELERS

Jerusalem (JCNS) The Soviet commercial attache in Israel has begun direct negotiations with a number of Israeli firms with a view to taking up the $3,210,000 worth of goods due to the Soviet Union under the October, 1964, agreement under which the Israeli Government bought Russia's non-church property in Israel.

The balance of $1 million is to be paid by Israel in cash.

The goods in which the Russians are mainly interested are pharmaceuticals and textiles, including men's suits.

Prominent Jewish Women in Toronto

A new series commences in this issue of The Canadian Jewish News (Page 5)

The classified ad section appears on Page 8

HEADS ISRAEL'S CENTRAL ELECTION BOARD: Justice Moshe Landau, of Eichmann Trial fame.

Gabon For Talks

United Nations (JCNS) "A dialogue" between Israel and the Arabs was "the only way" to settle the conflict between them on the Arab refugee problem, declared M. Jean Engone, the Foreign Minister of Gabon, at the opening of the 20th United Nations General Assembly here.

It was the duty of the United Nations to put an end to territorial claims which were the source of the Arab-Israel conflict, he said.

PRAISE WALKER

The Association of Former Concentration Camp Inmates and Survivors of Nazism in Montreal and Toronto this week went on record to acknowledge its gratitude to James E. Walker, Liberal Whip in the last parliament and M.P. for York Center, for his sponsorship of the now famous bill C-21 to outlaw hatred. The Association, which is non-partisan, did not mention the elections in its advertisement (printed today in The Canadian Jewish News). It merely expressed its thanks to a man responsible for placing on the agenda of Canada's Parliament the problem of race hatred and who fought for corrective legislation.

CANADA'S MOVE AGAINST BIGOTRY NOTED AT U.N.

Hail Dief's Attack On Anti-semitism

PREDICT NON-PARTISAN ACTION ON HATE BILL

In a non-political speech held in Etobicoke this week, Conservative Leader John G. Diefenbaker called for a non-partisan, united effort in the forthcoming Parliament to outlaw antisemitism. In the same address at the Service Club luncheon, Mr. Diefenbaker challenged the United Nations to condemn Jew hatred and censured the world organization for its failure last week to denounce antisemitism.

REACTION AT EAST RIVER

At the U.N., Mr. Diefenbaker's strong and courageous stand was interpreted as a Conservative endorsement for Canada's support, last week at the United Nations, of the U.S.-Brazil resolution against antisemitism and Nazism. It was also declared that Mr. Diefenbaker would support a Canadian move to reopen the debate on the resolution which was killed by the Soviet Government.

Observers at East River recalled that, when in office, Mr. Diefenbaker appealed to Russia against discrimination during the infamous matza ban.

At the United Nations, it is hoped that Canada may take some initiative immediately after the elections against Soviet discriminatory practices because of agreement among all parties on this issue.

WANTS ANTI-HATE LAW

In his discussion of neo-Nazi propaganda, the Leader of the Opposition declared that hate literature must be banned through a special amendment in Canada's criminal code. Last week in Cobden, Ontario, Mr. Diefenbaker stated his conviction "that there is need today in the Parliament of Canada for action to be taken against hate propaganda".

Addressing children on the hate issue, Mr. Diefenbaker movingly declared:

"Freedom is the right to be wrong, not to do wrong." He protested the bombardment of "Ukranians and Jews" with hate literature.

SPONSOR ADULT JEWISH EDUCATION

The College of Jewish Studies and Adult Education, sponsored jointly with all Orthodox Congregations and Ner Israel Yeshiva College of Toronto, offers eight-week courses on: modern Jewish philosophy; great Jewish personalities; contemporary problems in Halakha; philosophy of prayer; Jewish statehood as reflected in the early Prophets; Talmud sheur in Tractate Avodah Zarah.

The faculty includes Rabbis M. J. Burak, Gedaliah Felder, Morton Green (Hamilton), Sholom Gold, Mordecai Ochs, Nahum L. Rabinovitch; Bernard Rosensweig, Philip Rosensweig (Kitchener), J. I. Shochet, Walter Wurzburger.

Classes will be held Wednesday evenings at Torath Emeth Synagogue, starting November 17th. There will be two sessions, 7 and 9, with two classes in each session. Rabbi Sholom Gold is registrar. For information, call ME 6-2360 or any of the other synagogues.

A FREE JEWISH COMMUNITY BEHIND THE IRON CURTAIN: A Zionist mass meeting in the courtyard of Budapest's synagogue (top picture). Memorials for victims of holocaust at the entrance of Budapest's beautiful synagogue in Hungary's capital, on Dohany Street. There are 100,000 Jews in Red Hungary where the government pursues a liberal religious policy.

CITY OF TORONTO—PUBLIC NOTICE

CHANGE TO STANDARD, TIME

SUNDAY, OCTOBER 31, 1965

Whereas by direction of the City Council, a proclamation was issued requesting citizens to observe a period of daylight saving from the 25th day of April until the 31st day of October, 1965, therefore citizens are requested to set back their clocks and watches one hour

AT 2 O'CLOCK A.M. ON SUNDAY OCTOBER 31st

PHILIP G. GIVENS, Q.C.,
Mayor

October 8, 1965

QUALITY in government is more important than QUANTITY

What Canada needs is not necessarily majority government, but **GOOD** Government. The two are **NOT** the same. Remember Diefenbaker? He had a big majority (the biggest ever in Canadian history). He fizzled. The voters threw him out. And the main reason they elected Diefenbaker was to get rid of the Liberal majority which led to the pipeline scandal of 1957. Canadians are fed up with arrogant majorities.

GOOD GOVERNMENT requires good men. **VAL SCOTT** is the brilliant, hard-driving York Centre New Democratic candidate. He's a man of dynamism and vitality. He's a man of unquestioned integrity, a community leader, a courageous man who doesn't hesitate to speak out on controversial issues. **VAL SCOTT** will make an extremely able M.P. for York Centre.

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ADULT EDUCATION COMMITTEE

ANNOUNCES
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Rabbi David Hartman

MONTREAL

TOPIC: THE PHILOSOPHY OF THE SABBATH FOR MODERN MAN
DATE: TUESDAY, NOVEMBER 2nd, 8:30 p.m.
PLACE: CLANTON PARK SYNAGOGUE
11 LOWESMOORE AVE., DOWNSVIEW
THE PUBLIC IS CORDIALLY INVITED

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OF THE HILLEL FOUNDATION
at the University of Toronto

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NOV. 26 - 28

Theme: HALAKHA AND THE MODERN MAN
For information call: RU. 3-7805

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ON THE OPENING OF THE

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an adult education project sponsored
jointly by the **ORTHODOX CONGREGATIONS OF TORONTO**

PROF. MARVIN FOX

Professor of Philosophy and Chairman of the Department, Ohio State University, will speak on:

THE JEWISH CONCEPT OF LAW: DUTIES VS RIGHTS

(In observance of the 400th Anniversary of the Shulhan Arukh)
DATE: THURSDAY, NOVEMBER 11th
TIME: 8:30 P.M.
PLACE: TORATH EMETH CENTER, 1 VIEWMOUNT AVENUE
ADMISSION FREE

CHENSTOCHOVER WILL OBSERVE ANNIVERSARY

The 50th Jubilee Banquet of the Chenstochover Aid Society will take place Sunday, October 31st, 1965, at the Beth Sholom Synagogue.

The Chenstochover Aid Society, one of the oldest and largest fraternal organizations in Toronto, participates in Jewish communal activities, contributes to all charitable causes and is particularly active in supporting the State of Israel. The banquet is arousing much interest amongst Toronto's "Folk Menschen"

Among the many prominent guests in attendance will be Rabbi David Monson as guest speaker, and Mayor Philip Givens.

President of the Chenstochover Aid Society is Mr. Harry Kamen; President of the Jubilee Committee, Mr. D. Bernholtz; Secretary, Mr. J. Lubek.

TORONTO SYNAGOGUES

ACTIVITIES MEETING

Reginald Bundy will discuss, The Values of Emotional Learning, at the Parent Council-Youth Meeting of Holy Blossom Temple on Thursday, November 8th, 8:15 p.m.

PANEL DISCUSSION

Adult Study of Adath Israel Congregation held a panel discussion Thursday, October 28th: Bi Culturalism and the Canadian Minorities. Panelists were: Alderman Joseph J. Piccininni; Ying L. K. Hope, Board of Education, Toronto; Prof. H. W. Arthurs, Osgood Hall.

LECTURE

Adath Israel Brotherhood, in conjunction with the Adult Study Committee, will sponsor a lecture by Dr. Naim Kattan of Montreal, Monday, November 1st, 8:45 p.m. in the synagogue. Topic: Quebec Nationalism and the Jews of Canada.

PARTICIPATED AT CONVENTION

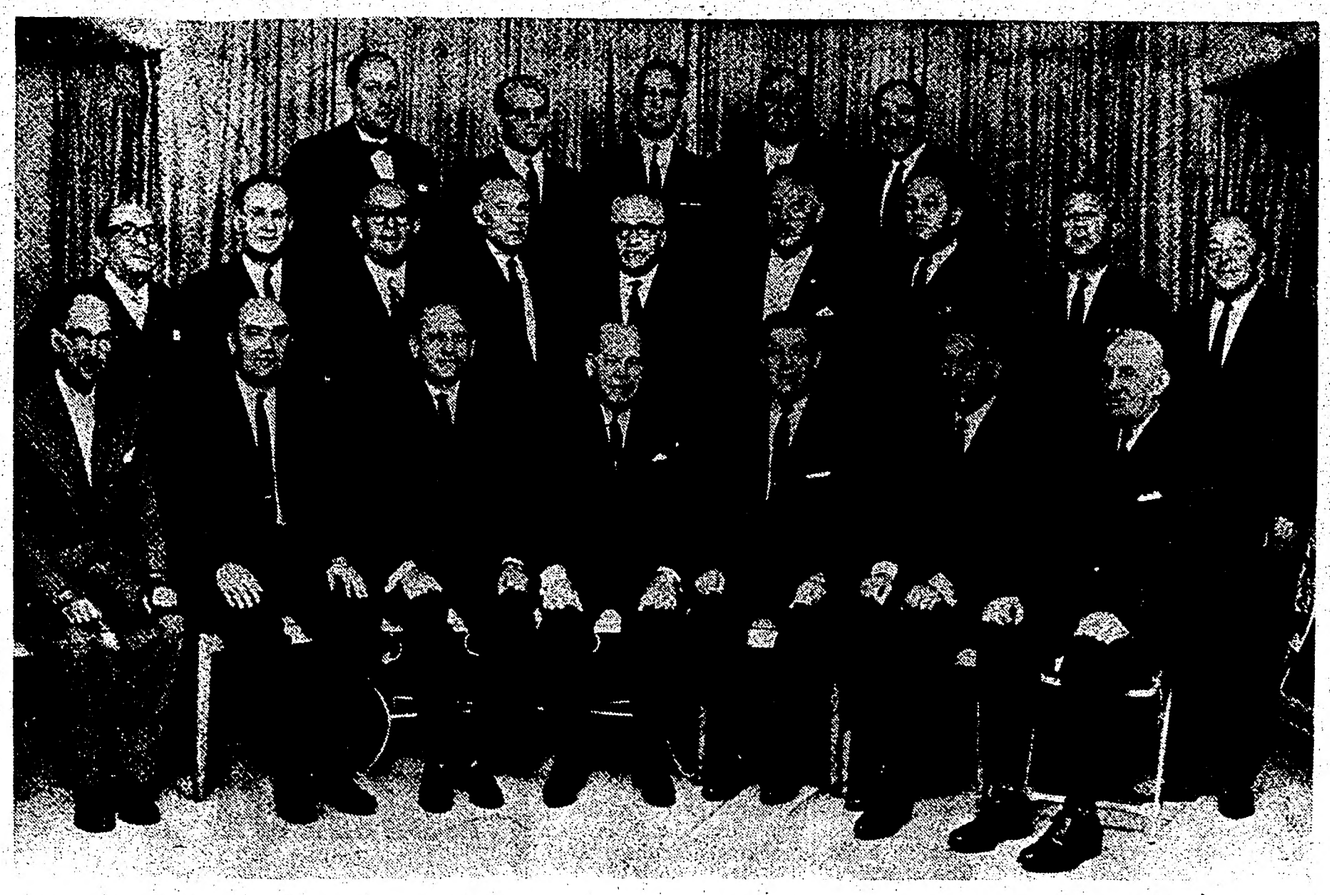
Atlantic City, N. J. Five of Canada's leading rabbis participated in the 22nd annual convention program of Yeshiva University's Rabbinic Alumni in Atlantic City, New Jersey, from October 25-28.

These rabbis are: Dr. Mendell Lewittes, spiritual leader of Young Israel of Montreal; Rabbi Irving Rosner, Young Israel of Val Royal, Montreal; Rabbi David Hartman, Congregation Tifereth Jerusalem, Cote St. Luc, Quebec; Rabbi Karpel Bender, Beth Israel Congregation, Kingston, Ontario; Rabbi Irwin Witty, Joseph Wolinsky College, Winnipeg, Manitoba.

HELD OPEN HOUSE

Last Saturday, an open house was held in a new Scotiabranch, branch of the Bank of Nova Scotia, in Yellowknife, North West Territories, 300 miles south of the Arctic Ocean.

Manager of the new branch is Archie W. Taylor who formerly was credit officer at Picture Butte, Ata.



50th JUBILEE COMMITTEE OF THE CHENSTOCHOVER AID SOCIETY

Left to Right — 1st row: J. Lubek, Sec., S. Yakubovicz, Vice-Pres., H. Kaman, Pres., D. Bernholtz, Jubilee Chrm., A. Weinstock, Past Pres., H. Gold, Treas., F. Goldfarb, Past. Pres.
2nd Row: J. Silverberg; M. Pincus; N. Kwinter; S. Kmekofsky; L. Shidlofsky; C. Orch; N. Nightingale; M. Markovich; A. Weinstein Top row: G. Bialick; I. Snow; I. Feldman; C. Feldman; S. Abrams.

The Canada Pension Plan and its benefits

Here is what the Canada Pension Plan will do for people like Robert Martin, a 55-year-old skilled tradesman who earns $100 a week ($5,200 a year).

If Robert works full time until age 65 he can look forward to a monthly retirement income of $104.17 from the Canada Pension Plan and $75 from Old Age Security—a total of $179.17 a month. When his wife, who is two years younger than Robert, receives her Old Age Security pension, the Martins' monthly income will rise to $254.17.

If Robert becomes disabled at age 60, having contributed for five years, he will get a disability pension of $103.13 a month until he reaches 65 when his retirement and Old Age Security pensions begin.

If Robert dies after contributing for three years, his wife will receive a widow's pension of $64.06 a month until age 65. From then on her widow's pension will become $62.50 and she will also receive the $75 Old Age Security pension—a total of $137.50 a month. At the time of Robert's death, Mrs. Martin will also be paid a lump sum of $500.

All benefits under the Plan will maintain their value. The actual benefits payable will probably be higher than those given here since benefits will be adjusted to meet changes in living costs and in wage levels before they are paid and changes in living costs after they become payable.

What will the Plan cost you?

If you, like Robert, are employed and have earnings of $5,200 spread evenly over the year, you will, commencing in January, pay at the rate of $1.59 a week until your contributions for the year amount to $79.20. Your employer will pay the same amount.

This advertisement is one of a series which relates some of the important benefits of the Canada Pension Plan to individual circumstances.

Issued by
authority of the Minister of
National Health and Welfare,
Canada,
The Honourable Judy LaMarsh.

CP-650

for the record

THE ASSOCIATION OF SURVIVORS OF NAZI OPPRESSION

publicly acknowledges with gratitude the historic initiative

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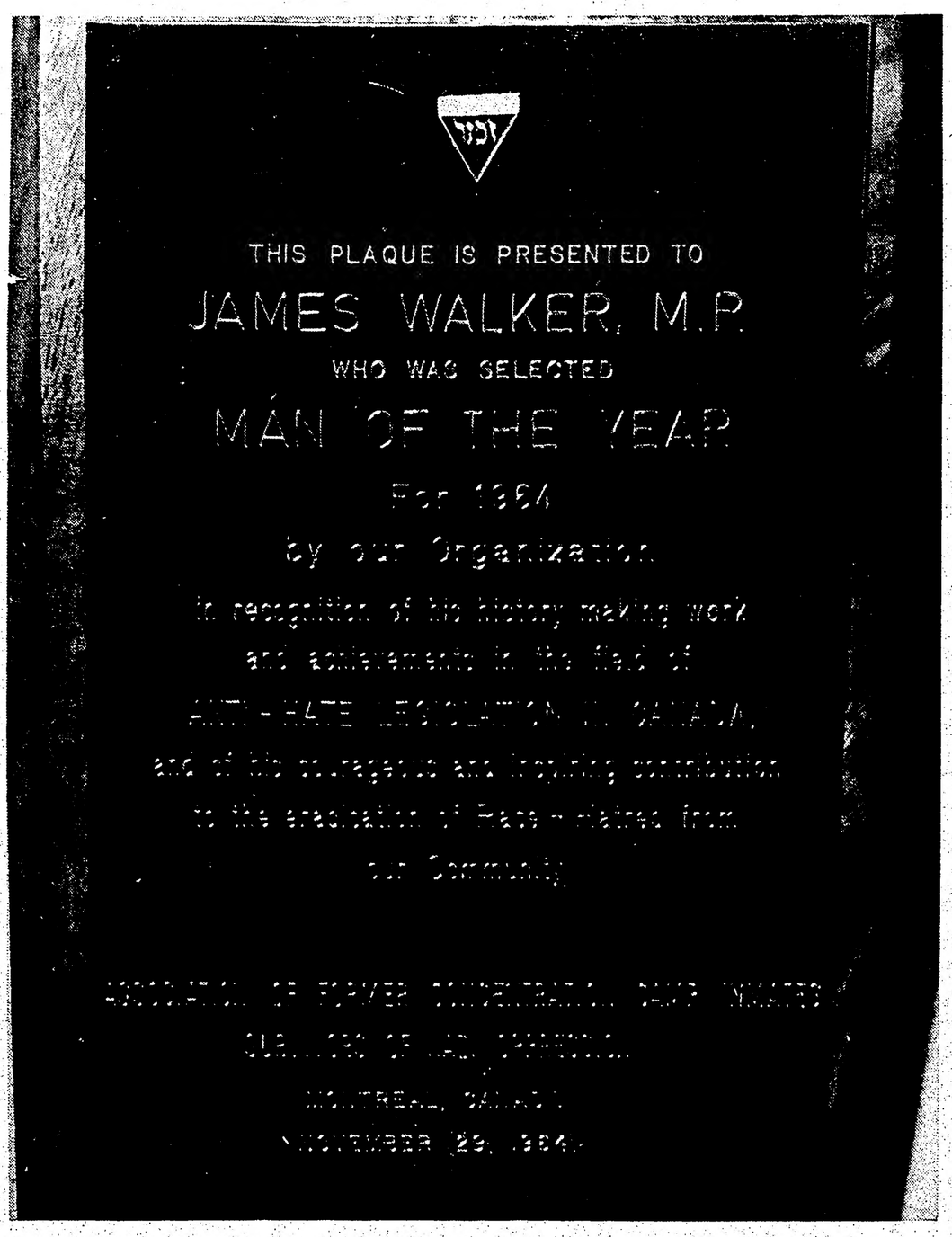
JAMES WALKER, M.P.

YORK CENTRE

for his gallant, fearless support in our struggle for anti-hate legislation in Canada.

Since February, 1964, when James Walker, together with Milton Klein, Montreal (Cartier M.P.), introduced the now famous Bill C-21, he has labored tirelessly for the cause of freedom, for a climate of liberty in our great country.

For this effort he was the recipient of a citation and award presented by our Association of Former Concentration Camp Inmates on November 29, 1964, in Montreal.


THIS PLAQUE IS PRESENTED TO
JAMES WALKER, M.P.
WHO WAS SELECTED
MAN OF THE YEAR
For 1964
by our Organization
In recognition of his history making work
and achievements in the field of
ANTI-HATE LEGISLATION IN CANADA,
and of his courageous and inspiring contribution
to the eradication of Hate-hatred from
our Community

The citation reads:

It is with gratitude to a man of high principles that we, a non-partisan organization of men and women dedicated to a society of the free, acknowledge this contribution to the progress of a nation.

THE ASSOCIATION OF THE SURVIVORS OF NAZI OPPRESSION
MONTREAL

LOU ZABLOW, National President

PAUL GOLDSTEIN, Executive Vice President

THE ASSOCIATION OF THE SURVIVORS OF NAZI OPPRESSION
TORONTO

COMMITTEE IN FORMATION: Jack Silberman; Adam Citron; Hyman Gelbard; Dr. H. Fenigstein; Mike Rosenberg; Joe Shabes; Max Friedman; Arthur Logan; Jack Weinberger; Joe Figa; Zigmunt Teitelbaum; Max Guttman; Sam Goodman, M. Englishman; Mrs. S. Jablonski; Mrs. Sabina Citron; Charles Zaionz; Amnon Ajzenstadt; Arnold Rose.

HE MAY BECOME NEW YORK'S FIRST JEWISH MAYOR: Abraham D. Beame. Mr. Beame, an orthodox Jew, till now controller of New York City, has been endorsed by Mayor Wagner as Democratic Candidate for Mayor. The mayoralty elections will take place this coming Tuesday, November 2nd.

JEWISH MAYOR FOR NEW YORK?

By RICHARD YAFFE

Nothing has come easily to Mr. Abraham D. Beame, certainly not the Democratic nomination for Mayor of New York, an administrative job second in importance only to the Presidency of the United States. It has been hard work all along the line, from the time he was 13 years old until that exciting moment in the small hours of a Wednesday last month, when he learned that the Democratic voters in the city preferred him to the three other candidates, including the one who has had the endorsement and the help of the incumbent Mayor.

Mr. Beame was born in London on March 20, 1905, the son of an oldline Socialist, who made his living as a paper cutter. Brought to America as a young boy he attended free elementary and high schools in New York and went on to study at the free College of the City of New York. But because of the needs of his family he had to attend classes at night and work during the day. He graduated with a bachelor's degree in business administration, **cumlaude.**

A year after his graduation he began teaching accountancy and commercial law in city high schools and, later, at Rutgers University in New Jersey. He entered the city administration in 1946 and soon became assistant budget director, and then, in 1952, the director of the department. He held this post until his election as controller in 1961, a post he will have to relinquish at the end of this year whether or not he wins the mayoralty.

He has been active in the National Conference of Christians and Jews, is a trustee of the Federation of Jewish Philanthropies of New York City and a member of the Board of the United Jewish Appeal and is active in other civic and charitable organisations. Mr. Beame is a member of a congregation in Brooklyn, where he and his family live.

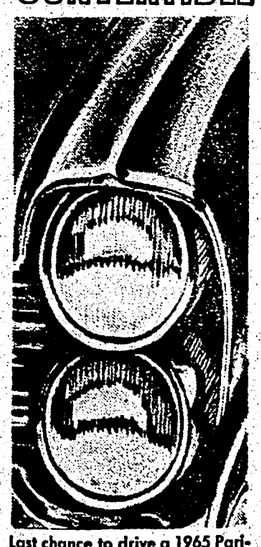
Political analysts suggest that Mr. Beame's strength among the Jewish voters of the city was a major factor in the defeat of his strongest opponent for the nomination, Mr. Paul R. Screvane, who had been designated by Mayor Wagner as his heir.

One of the political analysts, Mr. John F. Kraft, said that while Jews constituted 21 per cent (other estimates range to 27 per cent) of the population, the so-called Jewish vote is normally 45 per cent of a Democratic primary election. Mr. Kraft had the impression that the Jewish turnout was lower this time, but that the Jewish votes were a major factor in Mr. Beame's victory.

Mr. Beame does not face an easy election campaign and the betting now favours his opponent, Congressman John Lindsay. There are many "things going" for Mr. Lindsay: he has a liberal record in Congress, more so than that of many Democrats; he is tall and handsome (6 feet 3 inches against Mr. Beame's 5 feet 2 inches); he has the endorsement and support of the Liberal Party, and already normally Democratic newspapers, such as the "New York Post," are flocking to his banner.

Mr. Beame also has to contend with the stigma of the political machine. He was helped considerably by the "bosses" of the Democratic Party in the Bronx and Brooklyn. But he cannot be counted out. He has made a habit of finding victory in what looks like sure defeat.

$3195 FULL PRICE 1965 PARISIENNE CONVERTIBLE



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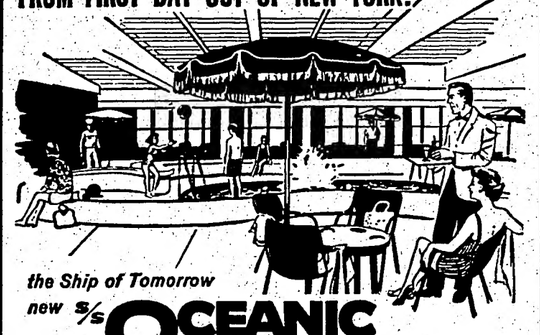

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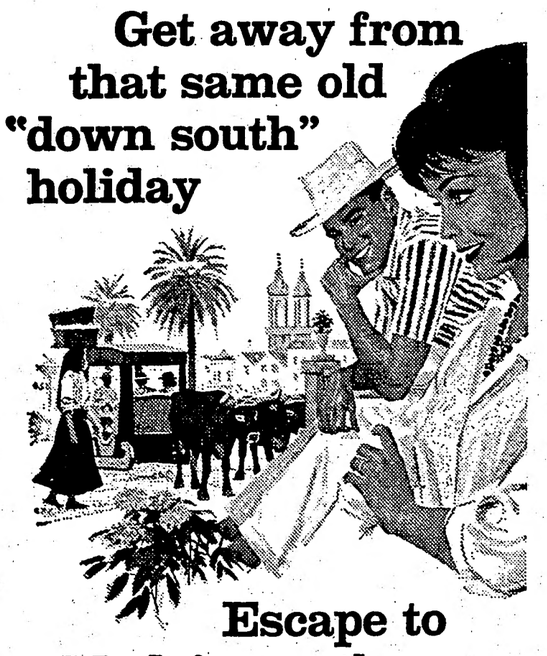

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PUBLISHED EVERY FRIDAY

MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895

M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VI. No. 44 (305)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

Authorized As Second Class Mail, Post Office Department, Ottawa and for payment of postage in cash
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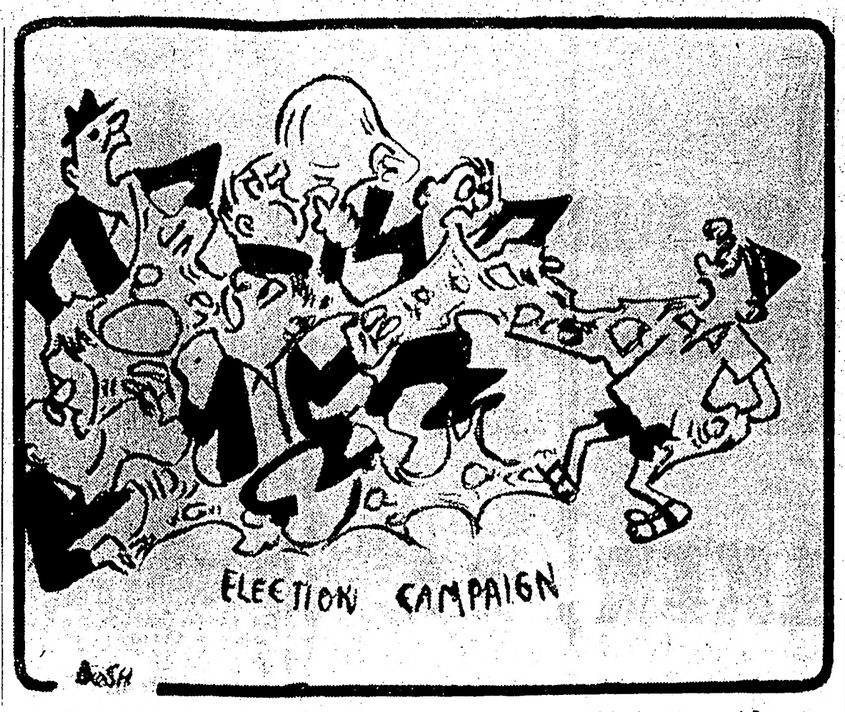

THE ELECTION FINALE IN ISRAEL: How far can bubble gum stretch?
Maariv, Jerusalem Post

letters to the editor

WHY A DAY SCHOOL?

By MAX GOODY

Dear Editor:

It seems to me that the Jewish communinty need not defend itself against the opponents of the parochial school system. However, any disputation held in good faith is never frowned upon providing we keep the issues involved in proper focus. As its detractor has correctly stated, statistics concerning its students of excellence do not by themselves prove its worth nor does the fact that there are graduates of the day school who do not achieve prominence condemn it. The issue is not at all whether parochial schools produce superior students.

There are those in every school, profession or, for that matter, every avenue of life who succeed more than others. This is because not all people are endowed with the same capacities nor are their environments always such that they induce a maximum effort. But even if all things were equal for all people, we still would get a wide divergence of results since the factor of individual endeavor or interest is a relevant one.

It is, nevertheless, true that the two-language program (with French as a third language added in grade seven) provides a greater intellectual challenge and stimulus to the student. For those who can carry this program, it tends to produce a greater academic capacity. And even Mr. Rosenberg would not argue against the desirability of scholastic intensity and interest.

With the purpose of providing a more complete Jewish education for our children, the Jewish day school system has gained considerably in popularity in the past generation. As has been amply demonstrated, this is being done without sacrificing their secular studies. Despite this increased enrolment, only a small percentage of Jewish children are exposed to this system; and what Mr. Rosenberg and others should be concerned about is the much larger group of Jewish mothers who withdraw their children from any type of Jewish education because it interferes with dancing or elocution classes.

The argument that those parents who desire this specialized (used only in a relative sense) service should not be a burden on the entire community introduces an attitude which has never been part of the Jewish character. Anyone with a knowledge of the development of Jewish society knows that the Jewish community always took upon itself the responsibility not only of providing for free loans to promising but underprivileged students but for a whole range of philanthropic needs.

It is obvious that even our Canadian society regards education as a communal responsibility, for those who derive no direct benefit by virtue of having no children cannot claim exemption from that part of our taxes which goes for educational purposes.

CANADA AND FREEDOM

THE NOVEMBER EIGHT ELECTIONS

As November 8th approaches, we feel that, despite statements to the contrary, Canada's Jewish leadership on a national level has not succeeded in obtaining from the leaders of the national parties a clear, unequivocal commitment on the proposed anti-hate laws, the best known of which is the Klein-Walker Bill C-21.

This newspaper reported on October 15th that, on an all-Canadian niveau, there has been no clear-cut acceptance of the principle of outlawing Nazi propaganda in this country. Such an achievement could have been ascribed to the Canadian Jewish Congress or other organizations, Jewish and non-Jewish, had the national parties included this undertaking in their respective planks — for the record.

Though we respect Myer Sharzer's sincerity and are aware of the dedication of the Central Region of Canadian Jewish Congress in the battle for anti-racial legislation, in his communication (The Canadian Jewish News, October 22nd) the executive director of the Central Region does not dispel in the least the reports that there has been no serious effort, on a national level, to obtain from the national parties a promise that they would introduce anti-hate legislation in the coming Parliament.

Addressing a letter to individual candidates may be the second best solution in attempting to influence public opinion and accelerate steps towards the direction of an anti-hate law. But it is only second best. Furthermore, with all due reverence to candidates during an election campaign, we always refuse to become enthusiastic by such promises though we know these ladies and gentlemen are very earnest and intend the best.

Yet the realization of this program can be fulfilled only if the national parties were to include the anti-hate legislation in their electoral programs emulating, for example, the American parties who had adopted pro-Zionist planks in the days prior to the establishment of the Jewish state.

Unquestionably the atmosphere in Canada is ripe for such anti-hate legislation. Only last week the Canadian delegation at the United Nations, upon the instructions of the Prime Minister and Minister for External Affairs, supported the United States-Brazil resolution (killed by Russian intrigues) to ban antisemitism on an international level.

At approximately the same time, the leader of the official opposition, Mr. Diefenbaker, declared clearly and openly that he would support action in the Parliament of Canada against hate propaganda. He also criticized the United Nations for inaction vis-à-vis antisemitism. On another occasion, Mr. Pearson went on record in favor of such steps. He told The Canadian Jewish News he was awaiting but the report of the Maxwell Cohen committee. The leader of the National Democratic Party, Mr. Douglas, told this newspaper that he was committed absolutely to such legislation.

Thus, the question arises as to why it was impossible for the Canadian Jewish Congress to obtain a public declaration from the national leaders on this issue. Or was it unfeasible because some sections or some sectional leaders refused to go through with the resolution of the Canadian Jewish Congress plenary session of last May?

One must remember: it is one thing to adopt a resolution; another, to carry it through to a definite conclusion.

While the Canadian people prepare for the Federal election, it should be interesting to hear what Jewish leadership has undertaken or achieved in this important area of Jewish activity.

ISRAEL'S ELECTIONS

$50,000,000 SPENT ON PROPAGANDA

By FRANCIS OFNER

It is fashionable here in Tel Aviv to state that the November 2nd General Election is being fought over personalities, not issues. This is correct as far as it goes, but it is not the whole truth.

However, let us first have a glance at the situation in previous elections. The campaign for the first Knesset, in 1949, did not turn on political issues because there were no real ones. The keynote was emotional identification with the newly founded State.

Two years later, in the elections for the Second Knesset, the country was sharply divided. The central issue was whether more Socialism or more private enterprise would pull the country out of the severe economic austerity which was the order of the day at the time.

Next time, in 1955, the raids by Arab saboteurs and growing threats from the surrounding Arab countries strengthened internal cohesion. Nevertheless, a major issue did divide the nation —the Kastner trial—centering on the question of whether or not Dr. Rudolf Kastner, a leader of Hungarian Jewry during the Second World War had collaborated with the Nazis. An Israeli court found that he had collaborated with them and had "sold his soul to Satan", making a deal with the Nazis to remain silent about Nazi plans to exterminate a million Hungarian Jews, in order to save 600 relatives and friends.

Disunity appeared before the Fourth Knesset elections in 1959. By then, the proportions of under-privileged immigrants from African and Asian countries had grown to half the population—with many newcomers explosively unadjusted to their life in Israel. Riots by North African immigrants in Wadi Salib, a Haifa slum quarter, and the mushrooming of communal election lists were the danger signals.

The election campaign for the Fifth Knesset in 1961 brought personal issues to the fore for the first time. The central issue then was the enmity between Mr. David Ben-Gurion and Mr. Pinhas Lavon, who had been Defence Minister during Ben-Gurion's self-imposed absence from power in 1954-5.

Although Mr. Lavon has virtually disappeared from the political scene, clashes of personality and not policy issues have continued to plague Israeli politics in the four years that have elapsed since then.

In the current election campaign for the Sixth Knesset, for instance, the main issue now centres on what would be described as a dynastic war of succession — and an unusually complicated one. Not only are members of the same family battling for the throne — Mr. Eshkol's Mapai and Mr. Ben-Gurion's breakaway Rafi — but a pretender from outside is emerging with increasing strength. The outsider is Gahal, a recently established block made up of the middle-class Liberal Party and the Herut, which earlier this month emerged as the second strongest party in the Histradut, the labour stronghold in which until now it was practically non-existent. Its leader is the former commander of the Irgun Zvai Leumi, Menahem Begin, a fiery and effective orator with a devoted following and strong mass appeal.

The rift within Mapai, the ruling party, came after Mr. Ben-Gurion chose Mr. Eshkol—eleven years his junior —to succed him as Prime Minister in June, 1963. Apparently Ben-Gurion considered Eshkol as merely a stop-gap Premier, and saw his real political heir in Mr. Moshe Dayan.

Mr. Eshkol, however, had other ambitions. Although he had always been a staunch supportr and aide of Mr. Ben-Gurion, Mr. Eshkol soon showed that he had no intention of being a stop-gap but wanted to prove his worth as a Prime-Minister on his own merits.

First he changed the style of the regime—from Ben-Gurion's incessant high tension to a more relaxed and lower-keyed atmosphere. Vladimir Jabotinsky's body was brought in honour from New York to Jerusalem for reburial—a friendly gesture towards Herut and one of independence from Mr. Ben-Gurion, who never lost an opportunity to bait Herut. Following this, Mr. Eshkol wrote and published a friendly letter to Min Hayesod, the group of Lavon supporters, suggesting that the time had come for reactivating them in what had been until very recently Mr. Ben-Gurion's Mapai.

To Mr. Ben-Gurion this almost verged on collaboration with the enemy. Relations between the two leaders reached a crisis when Mr. Eshkol blocked an attempt to promote Mr. Davan to a more important and more powerful Cabinet position. Relations further deteriorated when Eshkol intensified negotiations for the Mapai alignment with Achdut Avoda — although talks on this matter had started under Mr. Ben-Gurion's Premiership.

The difficulties arose from the fact that Ben-Gurion and his supporters saw in Mapai's alignment with Achdut Avoda an attempt to reverse the order of succession replacing the Dayan-Peres-Almogi group by Achdut Avoda's Galili, Ben-Aharon and Yigal Allon, roughly belonging to the same generation.

The break became unavoidable when Mr. Ben-Gurion and his supporters lost their battle against the alignment with Achdut Avoda, and he battle has been raging fiercely ever since.

The consequences, regardless of who wins the elections, do not look encouraging. First, a tremendous amount of money appears to have been allocated for the campaign by the various parties. "Haaretz," the influential non-party daily, and a Kol Israel commentator have estimated it at I£150 million about ($50 million) something like half of it coming from the alignment — though party headquarters denied these estimates. Even if they are exaggerated to an extent, the infusion of substantial sums into Israel's economy must increase the current inflationery tendency and the danger of a post-election devaluation of the Israeli pound.

Secondly, the exaggerated emphasis on personalities have lowered the style and ethics of Israeli politics. Many thoughtful Israelis fear that the effects of this situation will be felt long after these elections have been forgotten.

Thirdly, although the shifts away from the traditional pattern may bring a certain amount of new blood into politics, some of the country's best elements — particularly its intelligentsia — may become even more aliented from politics than they have been until now.

True, unexpected changes capable of relieving these grim prospects should never be excluded, but there is a growing feeling that this election marks the end of an epoch — without any certainty about what the new one will really be like.

STRANGE STORIES

By DR. RICHARD BARNETT

THE SHAPIRA AFFAIR

In 1868 a German missionary, the Rev. Klein visiting Transjordan, was shown by Arabs a large inscription in early Phoenician characters, describing the war between King Ahab of Israel and the King of Moab.

This unique document, of great importance, was called "The Moabite Stone" and was offered to the British Museum who unwisely refused it, leaving an opportunity to be seized by the Louvre. This naturally alerted the learned world to the possible importance of this area for the recoverey of material which might throw light on the Bible.

As often happens nowadays, demand created a supply; and since the supply was unequal to the demand, a flood of gorged objects of the crudest and silliest kind, mostly figures bearing clumsy inscription and called the "Moabite idols", appeared on the market but were eagerly approved and bought by the German Government in 1875.

The agent for the sale of these was a certain Moses Wilhelm Shapira, a convert to Christianity, living in Jerusalem, who dealt in antiquities and manuscripts. He was certainly both unbalanced and naive, but though his reputation was inevitably not enhanced by these frauds, it does not seem certain that he was knowingly promoting them, but merely was a sitting target to be foolishly duped.

A few years later, in 1883, occurred a much greater and more serious episode. The same Mr. Shapira, of tarnished repute, suddenly appeared first in Berlin, then in London, with fifteen strips of apparently ancient leather (folded, not rolled) bearing a Biblical text roughly corresponding to the Decalogue and part of Deuteronomy but written in the ninth century B.C.E. script of the Moabite Stone;

This amazing find was reported to have come from a cave across the Jordan in Moab in 1878. The German Academy (once bitten, twice shy;) after a few minute's discussion only, dismissed the texts as a forgery. Soon afterwards, the British Museum, to whom they were offered for a vast sum, did the same on more considered study, and rejected them as forged, an opinion with which the eminent French scholar, Monsieur Clermont Canneau, the foremost authority on Semitic epigraphy, strongly agreed.

Mr. Shapira, in a series of meetings and memoranda, attempted indignantly and vigorously to defend the manuscript, but in vain. The following spring, in 1884, his mind unhinged by the shock of his experience, the discredited and distressed Shapira shot himself in an Amsterdam hotel. Had he been less greedy in his demands and expectations, things might have been different.

The offending manuscripts, the subject of the tragedy, were then sold at Sotheby's to Quaritch & Co., the London booksellers, who exhibited them at the Anglo-Jewish Historical Exhibition at the Albert Hall in 1887. Quaritch offered them for sale for £25 in their catalogue of that year but they have never been heard of since, and were presumably thrown away.

The discovery of ancient scrolls in the caves of the Dead Sea area in recent times has inevitably attracted attention again to this ancient mystery of the last century. Were the Shapira texts genuine or not? Was Shapira just lying or was he an honest man offering the most important and earliest manuscripts of the Bible text?

First Dr. Teicher, in 1957, then Professor Mansoor in the "Jewish Chronicle" of April of the same year, have taken up their defence. Dr. Oscar Rabinowicz dealt with Professor Mansoor's claims in an excellent article in the "Jewish Quarterly Review" of October, 1956, and the "Jewish Chronicle" in 1957.

Now Dr. John Marco Allegro of Manchester University, ignoring his predecessor's debates, (in a book just published by W. H. Allen, London), has again risen as the champion of the Shapira texts in a certainly very readable account of this tragic episode.

His sources are the only sources. First, a dossier numbered Add 41294 in the Manuscripts' Department of the British Museum containing official reports, letters and newspaper articles, and secondly a transcript by Professor Guthe, of Leipzig, in 1883, supplemented for local colour by the novel, "La petite fille de Jerusalem," by Myriam Harry, a pen-name of Siona Shapira, the dealer's daughter, in which she recounts, thinly veiled, her recollections of this sad episode of her youth.

Dr. Allegro believes in these manuscripts completely. He himself sought to put his faith to the test by leading an expedition to the Wadi Mujib across the Jordan where Shapira claimed to have obtained his documents. Allegro searched caves in the valley for more such documents, which might support the authenticity of Shapira's texts.

It was, however, fruitless and if we are to pass judgment on them we are thrown back on the internal evidence as far as **it exists,** about these scrolls, contained in Guthe's transcripts and in those given in the "Athenaeum" and the "Jewish Chronicle" of 1883 and the British Museum dossier. On the strength of these submissions an impartial judge would, I think, still come to the conclusion that they were very probably, but not absolutely certainly, forgeries.

First, the texts are "Elohistic", i.e., use only Elohim for the name of God, just what some might want to find at a period when the theory had just been launched that the Pentateuch was to be carved up into a Jahvistic and Elohistic document.

Secondly, they appeared to be written on leather, cut (and cut recently) from the bottom of a scroll, such as an old sefer Torah; next there were vertical "tramlines" visibly marked on the leather apparently indicating limits of earlier columns of writing, which the present texts ignored;

Thirdly, on the basis of **cui bono,** "who benefits?" one might guess that some German scholars, who were still smarting over their exposure by Clermont-Canneau in the matter of the "Moabite idols," may well have wished to plant these forgeries in British or French circles, and revenge themselves by discrediting their enemies.

Shapira himself expressed his potential suspicions of a dubious German character called Dr. Landsberg, who had spent some time in Jerusalem.

Fourthly, there were some astonishing misspellings in the text, and errors of different kinds discussed by Dr. Rabinowicz, which seem inconceivable in a genuine document of the ninth century, but might have been made by a modern scribe ignorant of correct Hebrew.

On these points, Allegro is silent, but the evidence is probably either way insufficient; there is no photograph extant of the manuscript; only one of the leather (which does not inspire confidence) and some pen and wash copies of the dossier. We are unlikely to know the answer unless the orginals ever turn up again.

Dr. Allegro's book is useful and readable. His advocacy is smooth and attractive, but not really completely convincing. Perhaps because, being partisan, he does not give up quite the whole story.

SERMON FOR THE WEEK

THE DIVINE JUDGMENT

In his book on "The Nature of Prejudice" Professor Allport, writes: "Civilised men have gained notable mastery over energy, matter, and inanimate nature generally, and are rapidly learning to control physical suffering and premature death. But, by contrast, we appear to be living in the Stone Age so far as our handling of human relationship is concerned".

Most thinkers are coming ever more insistently to affirm that the reason for our present moral crisis is to be found in the fact that modern man has become intoxicated by his amazing scientific and technological progress and has, in consequence, come to regard himself as the centre and lord of creation.

This really amounts to self-worship, — a terrible idolatry; the worst idolatry of all. Even a Bertrand Russell has branded it a "Cosmic impiety"; and has warned that this is "the greatest danger of our time" and that "any philosophy which contributes to it is increasing the danger of vast social disorder".

It is within such a framework of thought that we can appreciate the significance of the Torah account of Noah and the flood as it was interpreted and understood by Jewish sources. In the nineteenth century the Flood story used to be one of the passages on which the "Higher Critics" leaned, maintaining that such a phenomenon never occurred; that is, until Leonard Woolley, in 1930, discovered archaeological evidence among the rocks of Asia Minor that an historic event of this nature occurred about six thousand years ago.

For the ancient Jewish sages, however, the interest in this episode was not for its historical authenticity, but for its moral significance. There were many ancient peoples who believed that a flood had once destroyed most of mankind, but only the Bible explained the flood to have been the result of man's evil deeds.

The Deluge, say the rabbis, was a Divine judgment upon an age in which might was right, and the children of men were enslaved and degraded. The people wrapped covers round their marble statues, says the Midrash, to protect them against winter's storms; but they neglected the poor who died of the bitter cold. "And the earth was corrupt before God, and the earth was filled with violence". Therefore, God decides, "Behold I will destroy them with the earth".

A special feature of the rabbinic interpretation is the suggestion that, corrupt as the generation was, had the people shown any sign of repentance they would have been spared. Noah, they say, took a hundred and twenty years to build the Ark, deliberately working slowly, warning his contemporaries of the impending doom. But they refused to heed his words.

Having come so close to upsetting the Divine plan for a populated universe, it is no wonder that the rabbis declared of them that "the generation of the Flood has no share in the world to come". Theirs was indeed a "cosmic impiety" which led to "vast social disorder".

The account of the Flood is a constant reminder that society, mankind, the universe itself, can exist and flourish only when based on a moral foundation sustained by a Divine-sanction. It challenges us to make a decision and a choice between faith in some false standards — in man-made idols — and faith in the true Absolute, in God.

Only in this decision can our generation hope to find the peace of mind, the inner peace, that will enable us to withstand the perils and compulsions of modern life and develop harmonious relationships both on the individual and group levels.

profile of women

by SYLVIA FREEMAN

Toronto's Anne Mirvish

What does one expect to find at the home of one of the continent's most successful businessmen? A large estate? An outdoor swimming pool and tennis court? Inside, a thirty-foot living room perhaps? Carpeting knee-deep? Wall to wall pictures? Eighteen carat gold door knobs? A butler to answer one's ring?

These and other fantastic thoughts are dispeled quickly at the door of an average home in posh Forest Hill Village.

The warm greeting by the charming hostess (simply dressed in a navy blue sheath with a light blue, sheer neckerchief) and the first step within reflect the character of the owners.

Standing on the vinyl-covered floor of the foyer (black and white diamond design), one catches a quick glimpse of the living room at the right — spacious, uncluttered, whose chief assets are a beautiful Persian rug and a Steinway baby grand against a wall on which hangs a Kenneth Noland chevron. Beyond that is a raised dining room carpeted in soft gray, whose outstanding feature is a huge dining table. One impressive work of modern art by Morris Louis commands the eye.

This, then, is the home of Anne and Ed Mirvish to whom Toronto owes the rebirth of the Royal Alexandra Theater, one of the nation's leading centers of art.

After the first amenities, I was led for a tête-à-tête into the family room — a small, intimate den to the left of the center hall, containing a soft gray couch and easy chair facing a television set that stands catercornered between the soft-curtained windows and fireplace wall. On the TV stands a lovely piece of sculpture, a bust of a child, Anne's niece when she was eight, which, Anne admits, is her work.

This room depicts the true insight of Anne Mirvish and her family. It represents a home which is lived in, enjoyed. The many, well fingered newspapers and periodicals lie around in disarray. Among these is noticeable a book on French sculpture. Truly a home of grace and culture.

* * *

All this did not come easily to Anne Mirvish.

Her story unfolds as she gazes fondly upon a family photo showing four generations — great grandmother, grandmother, mother, two little girls.

Great Grandma Goldie, Anne remembers, possessed strong determination. She had to. Married at an early age then widowed, with eight small children she was forced to fend for herself in a Russia — specifically the Ukraine — where pogroms were the usual fare. With some of the children she made the tremendous voyage to a new life in Canada. Somehow she found her way to Hamilton, Ontario, where the family roots were planted.

Anne, whose memory is fantastic, can remember vividly this matriarch who instilled into her children faith in God, a love for humanity and gratitude towards hard work.

Nor was the life of Grandma Ida Pearl ("her name was really Pearl, but she was very ill once and, you know, the Chaya — for long life — was added on in shul") an easy one. Married at fifteen and widowed soon afterwards, it was necessary for her too to raise a little girl and boy singlehandedly. She remarried later on. However, her steel determination which she had inherited kept her from asking much for her children from this second husband who adored them.

The children grew up; the little girl Jean (Esther Jennie) married at sixteen and had two daughters, the younger, Anne.

Here Anne faltered a little. Her animated body grew quiet, her expressive hands lay on her lap, she wore a faraway look as she reminisced.

Was she thinking of the hard life of her wonderful mother who, now 65, still thanks God for the blessings she has received?

Anne stems from a broken home. Thus, after a few years of marriage and the birth of two little girls, fourteen months apart, Jean had the sole task of caring for herself and her children. This, however, did not cloud her sunny disposition. Nor did it stop her from facing life even during her saddest moment when Marjorie, Anne's sister, suddenly died from pneumonia at the age of three-and-a-half.

"And, Mother Says, not a day goes by that she doesn't think of her."

She had sales jobs, ventured a little in real estate and managed, somehow, for Anne to have piano lessons — a nicety that Jean felt was compulsory for a well-rounded life. Anyway, there was the old, upright piano. Why not make use of it?

Anne, born with an innate sense of art, of beauty, was very much influenced by her grandmother (whom she called, Mama) in whose care she remained. She remembers how it was Grandma who implanted into the child the love for fabrics, the appreciation of color, the desire to know everything.

From childhood on Anne loved to draw. Her happiest moments were on a rainy day when, with paper and crayons, she climbed onto Grandma's big brass bed and drew pictures to her heart's content.

Anne also was gifted with a fine voice. At sixteen, Percy Faith had chosen her to represent in a contest all high schools in Hamilton.

Anne wanted so to enter art school, to sing. But Mother remained adamant. A nice, Jewish girl should have a good, academic education and later marry.

* * *

After high school, Anne worked in an office. With her outgoing disposition, she readily made many friends. Some — like Sarah Burman, Sally Smith, Rena Hartman, Irene Hershberg — have remained her lifelong friends.

Three months later, in Toronto, Ed Mirvish stepped into her life. From then on, nothing is much of a secret about Anne.

The two struggled. They were filled with hopes for the future.

For four years Anne made her home with her mother-in-law. Only a girl like her could live in harmony with in-laws. For even then, Anne heeded her mother's philosophy, "Be gentle, Anne, and people will be gentle with you."

Three years after the two

Continued on Page 8

PROMINENT FAMILY — (left to right) Anne Mirvish, who gave Toronto theater a fresh breath when husband Ed revived the Royal Alex; son David; mother Jean Macklin.

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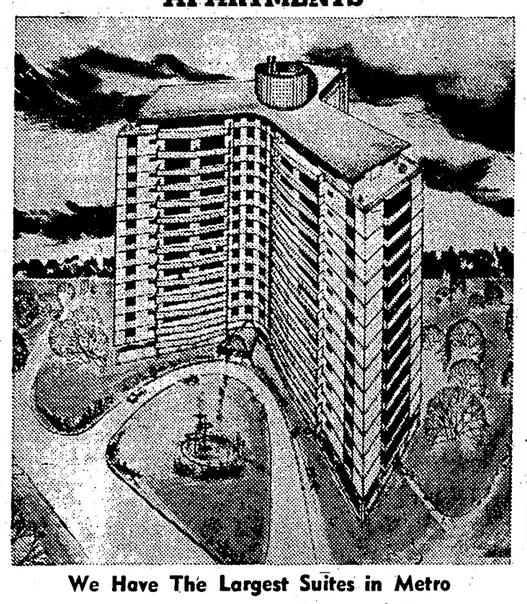

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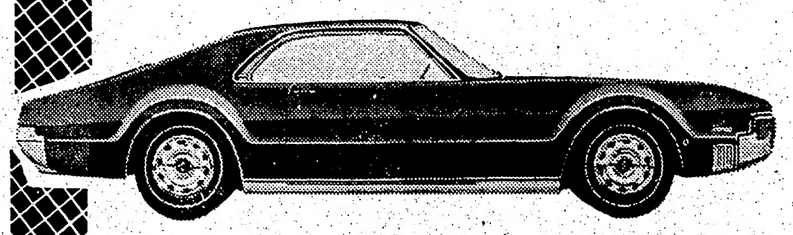

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toronto after dark

TWO GOOD PRODUCTIONS FOR PRICE OF ONE

Peter Shaffer's The Private Ear, and, The Public Eye are two tongue-in-cheek comedies now being performed at the Crest Theater. Frances Hyland, who has the female lead in both, was seen at Stratford last season in three productions, playing Doll Tearsheet in Falstaff, Calpurnia in Julius Caesar and Varya in The Cherry Orchard. Because of her commitment to the Crest, she recently turned down an offer to appear in a movie which is being filmed in British Columbia starring Rita Tushingham.

O'KEEFE CENTER SCHOLARSHIPS

A new program designed to further attract and interest secondary school students of Metro Toronto to live theatre was announced recently by Hugh P. Walker, president and managing director of O'Keefe Center.

A young people's Theatre Club is being formed through which all high school students will be able to attend the Center at specific times (usually opening nights and matinees) at prices considerably below the normal box office sale.

The O'Keefe Center scholarships total $1,000. They will be awarded in the amounts of $500, $300 and $200 to grade 13 students who, in the opinion of a panel of judges, have written the best reviews of O'Keefe Center productions during the coarse of a year.

INTRODUCING THE CAST

The hilarious version of Cindy, now at the Hydro Theater, owes much of its success to a dedicated cast. Apart from the well-known stars Ben and Sylvia Lennick and director Jack Merigold who plays the part of the store owner, they are: Glen Gibson, one of the storytellers and choreographer of the show; Natalya Butko, who plays Della; Grant Robinson, storyteller; Jack Medhurst who is Papa Kreller; Diane Nyland, Cindy; Nancy Kerr, Mrs. Rosenfeld; Murray Goldkind who last appeared in Toronto in Camelot; Don Sutherland, recently seen in Oh What a Lovely War; Pamela Fernie who played at the Riverboat; Jennie Tesar, Golda, who has appeared in a number of musicals. Alumni of the Ballet Company are Glenn Gibson, Diane Nyland and Natalya Butko.

PURE ENTERTAINMENT

She Loves Me, which opens at the new Playhouse Theater next Tuesday, is the bright, light, romantic musical comedy that won rave reviews from New York's tough critics. According to Playhouse artistic director, Peter Mann, She Loves Me is the type of show The Playhouse will specialize in. Says Mann: "When She Loves Me opened in New York in 1963, the critics fell in love with it. She Loves Me has no 'message'. It is simple. Bright. Breezy. Romantic. Most of all, it is fun — pure entertainment."

BURLESQUE IN TOWN

Ann Corio is the vital force in Burlesque, now at the Royal Alex till Saturday, November 6th. She has been described as "the most famous as well as the most beautiful of all strip teasers". In recent years she has devoted herself to legitimate acting, touring the country in production of White Cargo, Rain, Cat on a Hot Tin Roof, and Once More with Feeling. She says, "It's good to be back in burlesque and wearing clothes again."

SCENE OF DOMESTICITY. — From left to right, Heath Lamberts plays Bob, Ken James plays Ted and Frances Hyland plays Doreen in the Crest production of The Private Ear, one of two comedies making up The Private Ear and The Public Eye, playing through November 6th.

Theatre In Toronto

SHAFFER COMEDIES LIGHT UP CREST

by BARBARA I. PEARL

The Crest Theater started its new season on the right foot. If, The Private Ear, and, The Public Eye, now playing, are any indication as to the direction the theater has taken, the Crest may rest assured there is broad daylight ahead. Truthfully, I don't see where Peter Shaffer, in his dialogues, is particularly impressive. What do phrases like — "Make nothing of yourself in six easy lessons", or "Drink, even the suburbs do it" — prove?

However, one could forget that the Private Ear doesn't mean a thing. Bashful boy meets girl at a concert; bashful boy invites girl to his home for dinner; bashful boy invites a chum to help play host. Big deal!

What one remembers and is charmed by is Kevin Palmer's direction of the two short sketches.

Under his guidance, Heath Lamberts, Ken James and Frances Hyland perform at a clipping pace, as do Miss Hyland, Mr. Lamberts, along with Norman Welsh, in The Public Eye.

In, The Private Ear, what Heath Lamberts has to say is not so important as how he says it. His portrayal of the shy lad who goes through some torture with the opposite sex, his changing emotions when he listens to classical music, his utter dejection and resignation to the fact that his guest prefers the friend — all this bring Mr. Lambert's rendition to a level of highest performance.

At first Miss Hyland seems lost between the two men. But then her personality projects itself. She apparently is comfortable between them. However she does look a bit self-conscious in rejecting her host; though she has no compunction in deserting him for the other.

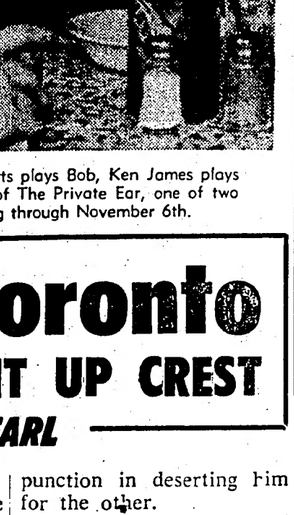
As for Ken James in the role of chum! It is understandable how a girl could be drawn to an easygoing extrovert, as portrayed by him.

In, The Public Eye, Heath Lamberts once more wins the ring in his role of eccentric detective. Norman Welsh is too dignified to carry off the part of a betrayed husband. Here again Frances Hyland's patter saves the play from dying in its own dullness.

PLEASE LISTEN TO MY PLEAS.—Douglas Rain as Christy Mahon kneeling before Martha Henry as Pegeen Mike in a scene of Canadian Players' production of The Playboy of the Western World, now playing at Toronto's Central Library Theatre in repertory with Murder in the Cathedral.

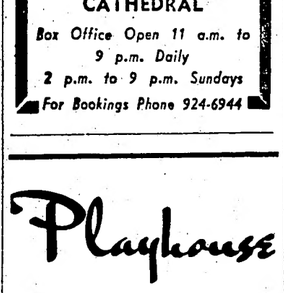
FOR CHILDREN TOO

It's closer to the Hanuka season than one thinks. Canadian Players is hoping children (with their parents, of course) will avail themselves during the holidays of the opportunity of seeing either of the three plays in repertory at the Central Library Theater: The Playboy of the Western World; Murder in the Cathedral; The Firebugs.



CHARACTER. — Nancy Kerr in Cindy, now being performed at Toronto's Hydro Theatre.

ENGLISH LUMINARY IN TORONTO.—Henry Mancini, who, with his orchestra and the New Christy Minstrels, opens at Toronto's O'Keefe Center on Monday, November 15th.



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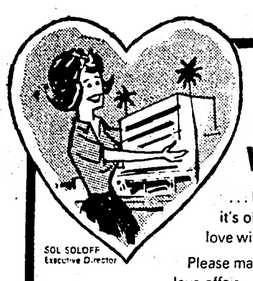

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● George Segal, noted sculptor, has his friends and relatives cast from life in lumpish white plaster. One plaster couple relaxes on a bed, a young girl lies on a mattress listening to hi-fi, an old woman broods before a dummy tenement window. "Yes, she's my mother-in-law," acknowledged Segal, "it's true that the people and their settings all have some association for me. But I want to suggest or evoke an experience, rather than represent it realistically. The sculptures are general, as well as specific. They're not posed and they are not candid. If the composition is successful, it should provide an insight, a revelation."

For one tableau, which evokes Segal's late father's butcher shop in the Bronx, he found steel meat racks and a chopping block at a butcher supply house. He ordered a sheet of clear plastic for the show window. But he looked in vain for a suitable set of Hebrew letters, the kind that identify butcher shops as kosher. "All the ones I saw were somehow too fat and gross. So I finally made them myself — longer and thinner, the way my memory saw them."

● Upcoming art shows on the new Israel Museum exhibition agenda are: Picasso; Paul Klee; the Henry Pearlman collection of New York next summer.

● A Yiddish song recital by Binyamin Chayatauskes has taken place in the Gogol Theater in Moscow. The program included songs from various periods, notably Bialik's, The Town Lyshchina, and a Yemenite song, which were sung in Hebrew as well as in Yiddish translation.

● Warner Brothers' My Fair Lady has grossed more than $46,000,000 in theatres all over the country and abroad.

Twenty United States and Canadian theatres, including the seven in the million-dollar class, have presented My Fair Lady for 45 weeks or more.

● Richard Castellano, now starring on the stage in Arthur Miller's, A View from the Bridge, will make his motion picture debut in, A Fine Madness..

● Actor Ralph Bellamy is a collector of sculpture. He has two large collections — one of pre-Columbian pieces and one of African pieces. The collection started in Mexico 35 years ago, but he has found pieces all over the world. He will have an exhibition soon at the County Museum of Los Angeles.

His mother, Lilla Bellamy, was born and brought up in Hamilton.

HIGHEST GERMAN LITERARY PRIZE FOR JEWISH POETESS. - Nellie Sachs who fled the Hitler regime, was awarded last week Bonn's outstanding literary citation, the "Peace Prize of the German Book." Miss Sachs, now 73, was declared by West German president Luebke "the foremost present day lyricist in the German language".

● Julius Epstein is writing the screenplay of Any Wednesday from Muriel Resnik's stage comedy. Joseph Anthony has been named director of the Broadway comedy hit to be filmed early next year by Frank Sinatra's Artanis Productions for Warner Bros. Starring will be Sinatra and Sandy Dennis.

● When Elizabeth Taylor completes her current starring role with Richard Burton in the Ernest Lehman motion picture production of Who's Afraid of Virginia Woolf?, she will essay the "bit" role of Helen of Troy in Christopher Marlowe's Dr. Faustus before the Oxford University dramatic society in England when Burton stars in the play there next spring.

● Bennett Cerf, the noted TV panelist, columnist, lecturer and raconteur, kept Israelis enthralled during his recent visit to the Holy Land. He told everybody that his wife and two boys are his worst audience.

"You should see their studied faces when I tell a joke. So we decided to institute Laugh Day, which is the one day a year when they have to laugh at every thing I say. For example, I come down to breakfast and say 'Good morning, kids,' at which they roll on the floor screaming with laughter. After a couple of hours of this sort of thing, I throw a glass of water at them and leave the house."

Cerf gets his jokes and anecdotes out of books, newspaper columns and magazines. "But mostly from people. Everybody who meets me tells me a joke."

Cerf, 67, was born in New York City. He is a graduate of the Columbia School of Journalism. He says that some of the most promising writers, in his opinion, are Jewish: Bernard Malamud; Philip Roth; Saul Bellow.

The main purpose of his trip to Israel was to celebrate his 25th wedding anniversary with Mrs. Cerf, former Phyllis Fraser.

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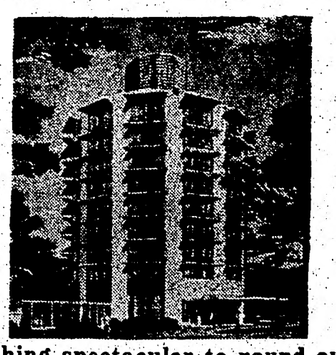

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ABRAMOVITCH ABIE. On Oct. 23rd, late of 10 Harlock Blvd.

BARKOFF, ANNE. On Oct. 24th, late of 553 Lawrence Ave. W.

BENNY, BENJAMIN. On Oct. 23rd, late of 21 Mayfair Ave.

COWITZ, HARRY. On Oct. 21st, late of 100 Lippincott.

DAVIDSON, LOUIS. On Oct. 22nd, late of 33 Wasdale Cresc.

KALUSZYNER, CHAIM. On Oct. 22nd, late of 3638 Bathurst St.

LIPTON, JACK. On Oct. 23rd, late of 4 Glen Edythe Dr.

PASTERNAK, DORA. On Oct. 23rd, late of 11 Homewood Dr.

RAPPAPORT, ALTER. On Oct. 25th, late of 489 Markham St.

WEIHS, WALTER. On Oct. 23rd, late of 93 McGillivray Ave.

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UNVEILING

MAIER, SUSSMAN. The unveiling of a monument to the beloved memory of the late **SUSSMAN MAIER,** husband of Ida Maier, father of Abe and Mollie (Mrs. Hugo Blum), will take place on Sunday, October 31, 1965, 1 p.m., at the Agudas Achim section, Roselawn Cemetery. Friends and relatives are invited.

LONDON CAIRO CONFLICT

LONDON, (JCNS). — In spite of efforts by the Labour Government "to come to terms with Arab nationalism," and specifically with President Nasser, Britain and Egypt now seem more than ever set on the "course of collision," which Nasser's spokesman, Mohamad Hassanein Heikal, has forecast.

The suspension of the Aden constitution and the introduction of emergency measures in the colony had been deliberately delayed by the British Government to coincide with the arrival in Cairo of George Tohmson, Minister of State at the Foreign Office, in the hope that he would be able to explain to President Nasser the reasons for these drastic steps, as well as the ultimate objectives of British policy in South Arabia.

The British have viewed terrorism in Aden as an octopus whose tentacles may be in the colony, but whose body is in the Yemen and whose head is in Cairo.

Mrs. Thomson's mission, however, ended in failure.

His meeting with Nasser was cancelled and his encounter with the Premier was mainly a courtesy call.

HUMAN RELATIONS

A Bereaved Child

DR. ROSE N. FRANZBLAU

QUESTION: My sister lost her husband very suddenly. He left a lovely little girl almost 6. He died in the hospital. After two days we finally told her that her daddy went to heaven. She cried and asked if her uncle could be her daddy. When she is outside playing she is all right. In the house she senses her loss and becomes sad.

They live in a lovely suburban community in a house very near our brother. He has two boys — 6 and 8. My sister has made plans to move near me. Now we are worried about such a second drastic change in the child's life. There are lots of children here, but it would still be an apartment house. She would be confined to the house until my sister could take her out.

My husband and I are devoted to her. Our two children being teenagers, we have the time to spend with her. My sister feels that she personally would be happier living near us. She's much too confined where she now lives. Also, the apartment would be cheaper.

Will we be causing her irreparable harm by taking her away from her familiar surroundings too soon?

* * *

ANSWER: Two many changes coming too quickly can be upsetting to a grownup as well as to a child. Even a change for the good leaves us with a feeling of loss for the old and the familiar. But the positives soon outweigh the negatives. When a change means an irrevocable loss, like the death of a loved one, the adjustment is naturally much more difficult and takes more time.

The behavior of the grownups around the bereaved youngster is an important factor in helping her to adjust to it or in delaying such adjustment. A mother who thinks only of herself, and acts as if hers was the only loss, may be so busy demanding comfort and sympathy for herself that she cannot be of comfort to her child. This self-absorption makes the child feel abandoned for a second time. Loving relatives may not be acceptable substitutes. When they take over, it seems they are keeping that parent out of her life by moving into it.

* * *

If the child gets too much attention from all the mourners, she may feel they are mourning for her, more than for the departed. This can be very frightening.

What is good for the parent in her readjustment to a life without a husband is good for the child. It is therefore wise to go along with what your sister wants to do. With all the great love you have for your sister and the child, the added responsibilities of having her live near you may be giving you pause. This is a justifiable concern and you should not feel too guilty for having it.

Entering the first grade, the child will begin to make friends and companions on her own. The classmate in school is now the more desired playmate than the little boy or girl who lives down the block. To make a move later, in the middle of the school year, or even at the end of her first year might require too much of an adjustment for her. With her living close to you and your family, you can show your little niece that, wherever she may live, she is surrounded by loving elders.

The old and familiar is, of course, a source of reassurance, but its association with sorrow may rob it of its balm. The new, which shows that life continues and that it can be happy, is then to be preferred.

Report from Paris

By MAURICE CARR

A JEWISH - COMMUNIST REVOLUTION

I may as well own up. I was not a bit impressed when I heard that the communist Yiddish daily, "Naie Presse" was launching a French - Language weekly, "Presse Nouvelle-Hebdomadaire."

The old folk who read Mendele's language, I thought to myself, are dying out, so now Moliere's tongue will convey the Kremlin tora to their sons and daughters, who were brought up in the Communist rather than the Jewish faith. But I should have known better. After all, the strictly Communist needs of the young generation are already well taken care of by "L'Humanite" and other such party organs. If the new publication was not to be quite pointless, it would have to have some kind of Jewish slant.

Even when I began to leaf through my first copy of "Presse Nouvelle-Hebdomadaire" and saw it was subtitled "Magazine of Jewish Life," I still failed to gasp the startling reality. The purpose behind it all, I imagined, was to inculcate Communism into French Jews. But the opposite is true. The new paper is designed to imbue French Communists with Jewishness.

Yiddish domained

Here is the general pattern of the 12 numbers which have so far appeared, each running to at least eight pages. There is a permanent feature called "Yiddish Domain," which tells the history of Yiddish; offers translations from the classics, Sholem Aleichem, Peretz and others; or introduces modern writers both from the Soviet Union and the West. One issue renders into French, Yevtushenko's magnificent "Ballad of Isi Kramer, the Giver of Light." Another is dedicated to the works of Jean-Richard Bloch, and reproduces a letter from Romain Rolland, enthusing over the strangeness o fthe Jewish mentality "which is further than that of a Chinaman or a Negro from the outlook of a Frenchman, a Westerner."

Always, one aspect or another of Jewish history is treated. Besides portraits of famous figures like Maimonides and Paul Ehrlich, we meet less well-known but no less fascinating Jewish heroes from French revolutions.

There are excellent descriptive articles about the North African Jews, of whom 200,000 have lately settled in France. Very enlightening for example, is an autobiographical sketch by an immigrant from Algiers, one Samuel Halimi, who, paraphrasing Proust, goes "In Search of Lost Days of Atonement." He, and even more so his children, are losing their Jewishness, and he suffers the sort of pain which is said to afflict people who have had amputations — the limb is missing, but its ache still persists, with a sense of bereavement. Yes, it's pathetic as well as funny. He does not mention Israel, and yet indirectly he does explain why he is here and not there.

The salesman

He does not care overmuch for Paris, "the City of Lights" which, as he points out, lacks the most precious light of all — "the one which comes from the sky." But like his father and his grandfather before him, he is a commercial traveller, with the gift of the gab in French, not in Hebrew, which he cannot even read any more in his prayer-book. So here and nowhere else he is able easily to continue his life as a salesman.

He moreover enjoys generous State family allowances for his five children, of whom the eldest is a medical student, benefitting by the free educational facilities available in this country. The youthful future doctor, in his spare time, sells Communist papers in the streets. The boy needs, and has found himself, an ideal. But when all is said and done, it is not enough for him. For he is a Jew. He has in him 'dos pintele Yid', the hardy seed of Jewish awareness. And that is just what this new journal seeks to fructify.

Why? That is the question. What has come over the Jewish Communists? A non-Jewish contributor to the correspondence columns, a certain Pierre Dunoyer who clearly knows his Sartre, writes: "Myself an anti racist, I regard Jewishness as the outcome of long persecution. I cannot begin to understand why our Jewish fellow-citizens, yourselves included, are still Jews." Since there is no oppression of Jew in this country, Jewishness does not make sense is the argument.

The new journal publishes the letter without comment. But the whole approach of the paper to Jewishness is positive, the postulation being that Jewishness is intrinsically creative, at its best when free from persecution. On this principle, a veteran Jewish Communist, G. Kenig, demands cultural as well as religious freedom for Soviet Jewry. In a key passage of an immensely significant article, he states: "We think that the process of the restoration of Yiddish culture in the U.S.S.R. is too slow and incomplete. We thing that non-religious Jews must have the same possibilities of getting together as religious Jews. They must be able to discuss cultural and other problems which concern them. They must be able to meet more often with their writers. their artists ,their historians and also **with progressive Jews of other countries."** (My italics).

He goes on to demand the establishment of Yiddish theatres in all the major towns of the Soviet Union, the setting up of Yiddish schools, the creation of Chairs of Jewish literature and history.

"Presse Nouvelle-Hebdomadaire" has not yet got round to the realization that Communism and Zionism are not the mutually exclusive, fundamentally hostile ideologies they were made out to be in Moscow, when, and because, Palestine was under British Mandate. "Presse Nouvelle-Hebdomadaire's" attitude for the present to Israel is one of reluctant, rather shamefaced sympathy.

There is no getting away from the facts of life, however. In the latter half of the 20th century, when religion is no longer the binding substance of Jewishness which it was down the ages, the **pintele Yid** which "Presse Nouvelle-Hebdomadaire" is out to defend can survive only if Zion, the Jewish State, Israel, is its focal point.

Whatever quarrel the Communist Jews have, basically, is not with Israel, but among themselves. On the one hand, there is the school represented by "Presse Nouvelle-Hebdomadaire", by its editor, M. Vilner and his staff, who are for perpetuation of the Jewish identity. On the other hand, there are the assimilationist Jews — among Communists as among capitalists — who dream of losing their Jewishness, the sooner the better, as though it were an ugly hump on their back. The Jewish hunchback's viewpoint has been forcibly put.

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PROFILE OF WOMEN

(continued from page 5)

were married, the couple were blessed with David. Tears of thankfulnsss well in Anne's eyes as she remembers how she nearly died.

But God is good. Ed's increasing business success did not go to her head. Her family and home her first consideration, she still had time to do for others.

During her t wenty-four years of marriage, she has found time to be active in Hadassah and the National Council of Jewish Women; to do volunteer service at the New Mt. Sinai and the Canadian Mental Health Association. All the while she studied — French, sculpture, drawing. There wasn't enough to satisfy her curious mind. In fact, the late Moshe Matus, famous Israeli artist, told her, only three days before his untimely death, how disappointed he was because she wouldn't concentrate on art study.

She was engaged in community work for eighteen years. But recently she was invited by Dr. M. B. Dymond, Minister of Health, to serve on the Metropolitan Toronto Hospital Planning Council — which she has accepted readily.

It is Anne's ultimate intention to teach art to children. She is taking a course of study at the Artists Workshop Studio.

Her son David, 21, adores her. He consults her often. Like a wise mother, however, she allows him to make his own decisions. She is very proud of his art gallery and his recognition in the world of art. "You just don't know how hard David works."

As to some lighter side — just mention his Mom's cooking, and David's eyes light up like beacons.

"Eddie and I are a terrific team. The lives of the three of us are intertwined."

* * *

If behind every man there is a woman, Ed Mirvish certainly is a lucky person. For this he can thank Mother Jean who raised a daughter ingrained with wisdom, modesty, love of beauty, faith in her fellow man, the urge to extend a hand to the needy and, above all, the foresight to be a helpful wife and mother.

toronto women

RECEPTION FOR YOUTH ALIYAH

A reception in honor of the presidents and Youth Aliyah chairmen of all Toronto groups of Hadassah who contribute to the work of Youth Aliyah will be held on Wednesday, November 10th, 8:15 p.m., at the Judea Brotherhood Temple Hall. Guest speaker will be Julius Hayman. There will be a presentation by the Hadassah Drama Group. At the head table will be Mesdames W. Goldberg, B. Mayer, I. Posluns, Allen A. Small M. Kaufman, I. Green, B. Walker, M. Clavir, L. Tanz. Mrs. L. Tanz will chair the evening.

ANTIQUE AND TREASURE SHOW

The National Council of Jewish Women, Toronto section, will hold an antique and treasure show on Thursday, November 4th, at Council House, 1-4 and 8-11 p.m.

HELD MEETING

Toronto chapter 434, B'nai B'rith Women, held a meeting on Tuesday, October 19th, at the Noshery Penthouse. Mrs. Ada Lewis, president, presided. R. Ogilvie was a guest speaker.

The chapter's annual tea will be held Sunday, October 31st, 2-6 p.m., at the home of Mrs. D. Greenglass.

FLOWER SHOW

The Toronto Japanese Garden Club will hold its annual flower show at the Japanese Canadian Cultural Center, Don Mills, on Saturday and Sunday, November 6th and 7th. It will be opened by Dr. W. E. Swinton, director of the Royal Ontario Museum. Japanese tea will be served. Awards will be given for chrysanthemums. Mrs. Lucien C. Kurata is convenor.

LUNCHEON

Sisterhood of B'nai Israel Beth David will hold its annual fall luncheon on Wednesday, November 3rd, at the home of Mrs. Phil Stone, 11 a.m. — 3:00 p.m. There will be a showing of lingerie, wigs and hairpieces.

Mrs. Bernard Weinstein is convenor; Mrs. Sam Shulman, president.

OPENING MEETING

Shomrai Shaboth Sisterhood will hold its opening meeting on Monday, November 1st, 1:00 p.m., at the new synagogue, 585 Glengrove Avenue. Mrs. M. Schwartz, president, will preside. A report on the fall tea will be given by Mrs. P. Kendal, secretary, and Mrs. M. Heller, treasurer. A tour will be conducted of the building; future social and cultural plans will be outlined.

Rabbi G. Felder, spiritual leader will discuss the role of Shomrai Shaboth in the community.

GUEST SPEAKER

Rabbi Dr. Moses J. Burak was guest speaker at a meeting on Wednesday, October 13th, of the Oriah Chapter, Mizrachi-Hapoel Hamizrachi Women, at the home of Mrs. John Sanders. His address was on the Sukkot theme. Refreshments were served.

WINNERS

At the October meeting of Sisterhood of Holy Blossom Temple, Mrs. J. A. Siegel won a gift hamper containing six bottles of wine and gourmet cheese and biscuit hamper. Mrs. Ralph Rose won a basket of select fruits.

REPORT RALLY

Sisterhood, Holy Blossom Temple, will hold a report rally on Thursday November 4th, at the home of Mrs. Louis Herman, 1:00 to 3:30 p.m.

STUDY GROUP

The Human Relations Study Group, Holy Blossom Temple Sisterhood, will meet on five consecutive Wednesdays, 1:30—3:00 p.m. Topics are: The Young Adult and the Courting Couple in Your Family, Wed., Nov. 3rd; You as a Mother-In-Law, Wed., Nov. 10th; You As a Grandmother, Wed., Nov. 17th; You As a Wife, Mother and Woman; Wed., Nov 24th; Your Family Values, Wed., Dec. 1st. Mrs. Lillian Messinger, director, Family Life Education Department, Jewish Family and Child Service, is discussion leader; chairman Dr. Elsie Palter, psychologist; co-chairman, Mrs. Murray Weinberg.

DECORATED SUKKA

The following of Holy Blossom Sisterhood helped with Sukka decorations: Mesdames S. Albright; D. Andrews; W. Anshan; M. Baker; J. Baron; N. Berdock; M. Borinsky; S. Cymbal; A. Egier; R. Ehrlich; R. Fleisher; S. Lipman; I. Liss, S. Loftus; D. Resnick; S. Rosen; S. Ruth; M. Stock; L. Wodlinger; Misses Linda Fegelman and Ellen Resnick. Convenor was Mrs. Murray Fegelman; Co-convenor, Mrs. David Shaul.

BIBLE STUDY

The first Bible study class of Sisterhood, Holy Blossom Temple, will meet in the board room, Tuesday, November 2nd, 10:00 a.m. Topic: The Biblical View of Wisdom. Convenor is Mrs. I. M. Saunders.

ANTIQUE TREASURE MART

Toronto's Wimodausis Club eagerly is anticipating its gala twelfth annual antique and treasure mart which takes place November 8-11 at O'Keefe Center. Flowers, antique treasures, refreshments, music, dancing will abound. Proceeds are in support of Earlscourt Children's Home.

KEEP SMILING

CONVERSATION

"How are you?"
"So-so."
"How's business?"
"Not complaining."
"How's the family?"
"So."
"Children okay?"
"Half and half."
"Well, so long. It was nice talking to you."

ANOTHER MINYAN-MAN

"What's your business?" asked the judge.

"I'm a Minyan-man."

"And what's that?" asked the judge.

"When there are nine persons in the synagogue and I join them, that makes ten."

"So? When there are nine persons and I join them, there also are ten."

"A happy look spread across the old Jew's face. He whispered, "Also a Jew?"

INTERFERENCE

Walking down the street, a man felt a blow on his back. He turned around and faced a stranger.

"Hoodlum!" he yelled, "What's the idea?"

"I'm sorry," apologized the other. "I made a mistake. I could have sworn you were Mendel."

"And if I was Mendel? Does that mean you have to hit?"

"Look here," cried the stranger angrily, "Why stick up for Mendel when you don't even know him? Can't you let him take care of himself?"

CRY — AND HAVE FUN

By RUTHIE

The other night, for I can't count how many times, Ned and I saw on the late show The Jazz Singer. And is that Danny Thomas good! I can't choose between him and Al Jolson.

* * * *

I don't know why, but just seeing a *shul* in a movie gets me right in the heart. It's so beautiful, I tell myself I should go more often.

Remember the part where Danny (I forgot his name in the film) sings in the choir on Rosh Hashana? It goes right through you. And after, in the nightclub!

The best part of the movie, though, were the commercials. Because then we started in with our own comments.

After the first break, Ned observed: "Rosh Hashana he goes singing?"

"Well, after all, it's only a picture. There wouldn't be a plot otherwise."

"Sure, make excuses. And his father a cantor *nokh* (yet)!"

* * * *

Then, later on, it was heartbreaking when the father said *kaddish* (prayer for the dead) after him because he left home to try his luck on Broadway; Danny didn't want to follow in Papa's footsteps as a *hazan*.

This made Ned mad. "Is he crazy or something? He says *kaddish* and his son's living?"

"Take it easy. It's only a picture. Anyway, haven't you heard of parents, *nisht du gedakht* (not wishing it here), doing the same thing when a child goes astray?" Nice topic.

That's different. Here the guy's only looking for another job."

"So you're right. But this way the picture is shmaltzy.'

Anyway I was having such a good time. The tears came in buckets.

* * * *

But I was waiting for the heart attack. Because did you ever see a corny picture without one?

I surely thought, this was it, when Papa got sick — on opening night yet — and Danny was called home. But, no. Though, it was Erev Yom Kippur and did Danny do a Kol Nidre! I could listen to it forever.

The whole thing was so sad. I cried so much. Ned thought I should be in a nut house. I couldn't convince him I was enjoying myself.

* * * *

It was such a relief, after, when Danny made good on Broadway and Mama and Papa were in the audience.

Because Papa finally realized he shouldn't force his way of life onto his son.

"See?" I poked my husband. "Let it be a lesson. Don't worry if Freddie doesn't want to be a doctor. A folksinger with a guitar also makes good money."

"So who's worrying, who? You always contradict me anyway. And anyhow, you already have a mink. You don't have to wait for your children to give you one. *Meshiakh* (Messiah) will come first."

"What I like about you," I tweaked his ear, "is, you're so delicate."

* * * *

Oi, it was such a good picture. Only, I'm disappointed because the heart attack never happened. Of course, I'd want Papa to get well.

Also, Danny had a girl friend. And I'd have had so much more *nakhes* (joy) if they showed a Yiddish wedding. A *khoopa* (wedding canopy) always makes me cry with joy; I get all choked up.

The Yiddish chorus line was also missing. What a howl!

Anyway, I had a good time and, as I pointed out to Ned, it didn't cost a cent.

We also had refreshments though I'm starving myself today to even out the calories.

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2 cups once-sifted all-purpose flour
2 tsp. Magic Baking Powder
½ tsp. baking soda
1 tsp. salt
Melt together:
2 tbsps. Blue Bonnet Margarine
2 tbsps. Planters' Peanut Butter
Gradually add **1 cup brown sugar** to **1 well-beaten egg**
Stir in the peanut butter mixture and **1 cup sour milk.** Make a well in dry ingredients; mix until just blended. Do not beat. Pour batter into prepared loaf pan. Bake in pre-heated moderate oven (350F) for 50 to 60 minutes.
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talk of the town

by OSCAR BERSON

S. H. Stern: He Plans Toronto Film Industry

A young man of 27, married and the father of four children, now is the talk of tout Toronto — that is, our literary and artistic metropolis.

A handsome, even younger looking, Steven Hilliard Stern has become the wunderkind of our theatrical milieu. For, after successful associations with television programing (including some of the best commercials), and after having become an outstanding businessman, Steve now is a show entrepreneur discussed from Avenue Road to Front Street. His greatest ambition, as revealed to this reporter, is: providing Canada with a movie industry.

"Why is it", asks Steve Stern, "that films, the third largest business in the United States, is not a part of Canadian industry? Why is it, that Italy, France, Germany, Poland, Czechoslovakia and even India are paying serious attention to the promotion of its films — purely because it is a source of national income — while we in Canada, who export so much talent to Hollywood, Madison Avenue and American TV — cannot find means of encouraging the growth of our theatrical and film culture right here?"

* * *

Steven H. Stern, who is producer of Cindy at the Hydro Theater, has inherited his stubborn streak in realizing his plans from his parents and grandparents. A typical Jewish boy (his Hebrew name is Hillel), he had his bar mitzvah in a small American town across the Canadian border since there was no synagogue in the Canadian town of Prescot where his family lived.

A proud Jew, Stern is a Canadian patriot in the best sense of the word. Born in this country of Canadian-born parents, he loves Canada and believes in its destiny.

Some of his friends with whom he worked on TV — such as Stan Harris, Paul

NEWEST THEATRICAL WONDER BOY — Steven H. Stern.

Laine, Paul Elson — now are in the United States where they occupy leading positions in the entertainment industry. However, Steve would hate to leave this country, more particularly our growing city of Toronto; so would his Montreal-born wife (nee Bossin). They want to rear their children — Melanie, 5, Dinah, 3½, Jana, 2, Candis, 5 weeks — here.

* * *

Steven studied at the Ryerson Institute, following which he intended to move on to California as he wanted to study fine arts. However, he became interested in business too.

This was a lucky break not only for Steve but for the community as well, where talent plus dedication always spell success.

* * *

Stern does not criticize what has been done till now for the promotion of Canadian film industry. But he regrets that more hasn't been accomplished, that our government does not realize the potential of movies as an export item. He believes that films should be produced by private companies; he hopes to launch the initial first-grade Canadian film-producing group soon. He also trusts that this time our government will encourage this courageous challenge to exploit all possibilities for making good, exportable movies in Toronto. Anyhow, Steve is ready for the colossal venture.

still under treatment

FORMER ENVOY TO CANADA IS TREATED IN SWITZERLAND

Jerusalem (JCNS) Dr. Jacob Herzog is still undergoing treatment in Switzerland and is not expected to raise the question of his return to the Israeli Foreign Ministry for at least several months, a spokesman for the Ministry told the JCNS correspondent here yesterday (Tuesday).

Certainly, the question of a foreign posting for him had not been discussed at the Ministry, the spokesman added. Other senior officials said that in any case no major appointments would be made until a new Government had been formed after the Knesset elections in November.

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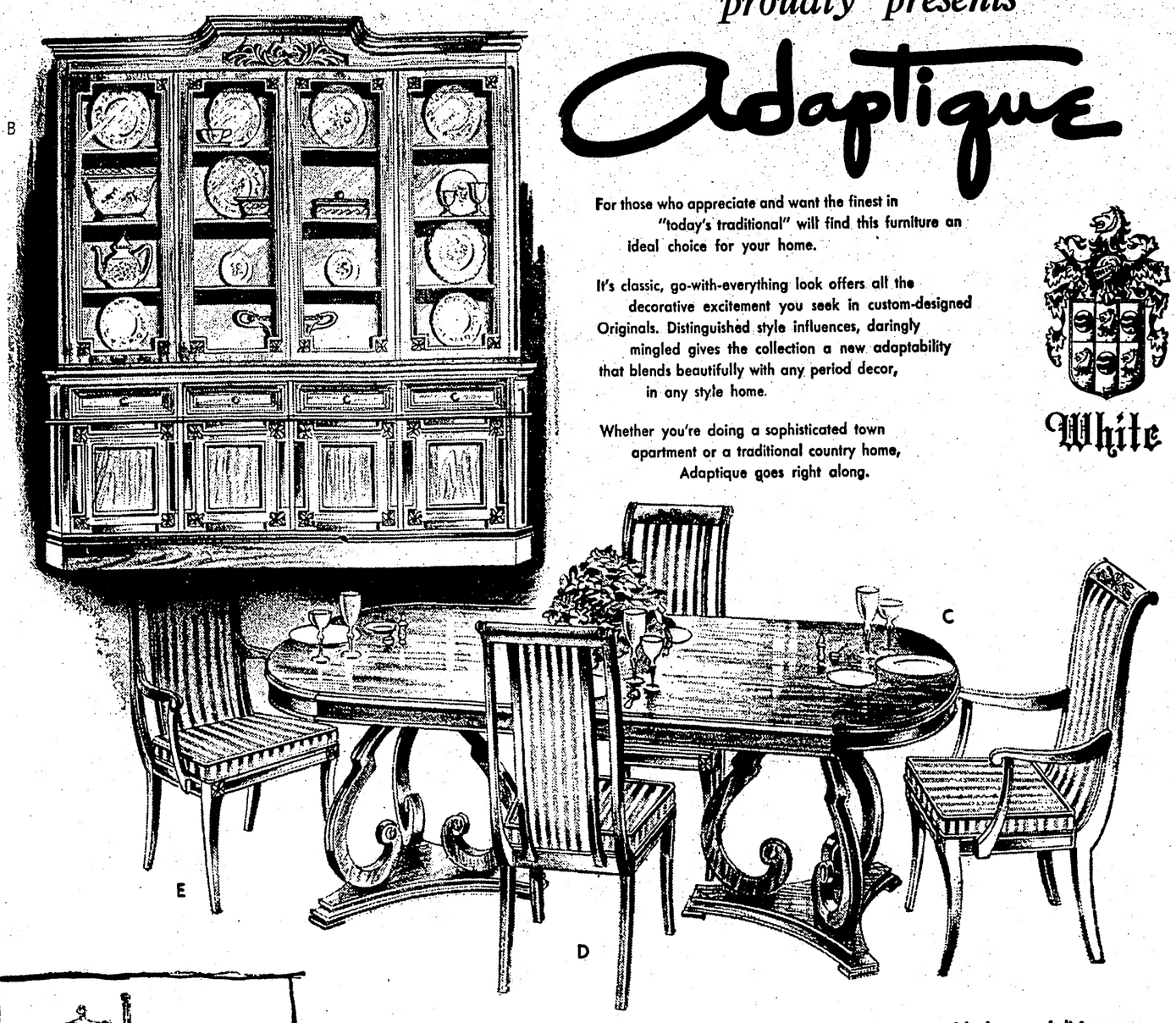

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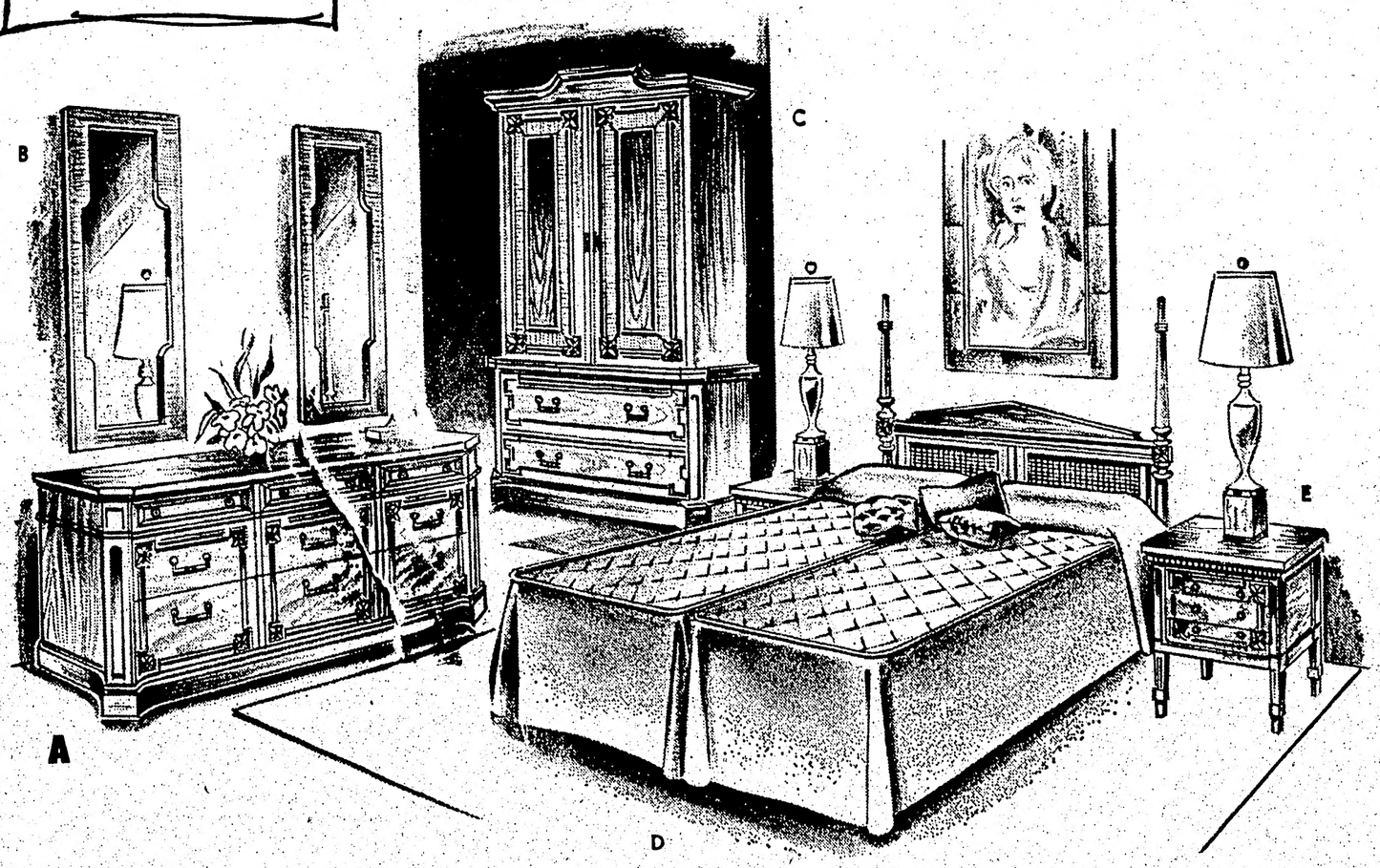

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